

The Tafsīr of Sūrat Aḍ-Ḍuḥā **(Chapter - 93)**

Which was revealed in Makkah

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- ﴿7. And He found you unaware and guided you?﴾
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 ﴿11. And proclaim the grace of your Lord.﴾

The Reason for the Revelation of Sūrat Ad-Duhā

Imām Aḥmad recorded from Jundub that he said, "The Prophet ﷺ became ill, so he did not stand for prayer for a night or two. Then a woman came and said, 'O Muḥammad! I think that your devil has finally left you.' So Allāh revealed,

﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[1]

Al-Bukhāri, Muslim, At-Tirmidhi, An-Nasā'ī, Ibn Abi Ḥātim and Ibn Jarīr, all recorded this Ḥadīth.^[2] This Jundub (who narrated it) is Ibn 'Abdullāh Al-Bajali Al-'Alaqi. In a narration from Al-Aswad bin Qays, he said that he heard Jundub say that Jibrīl was slow in coming to the Messenger of Allāh ﷺ. So the idolators said, "Muḥammad's Lord has abandoned him." So Allāh revealed,

﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ۝٣﴾

﴿By the forenoon. By the night when it darkens. Your Lord has neither forsaken you nor hates you.﴾^[3]

﴿وَالضُّحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢﴾

﴿By the forenoon. By the night when it darkens.﴾

Al-'Awfi reported from Ibn 'Abbās, "When the Qur'ān was revealed to the Messenger of Allāh ﷺ, Jibrīl was delayed from coming to him for a number of days (on one occasion).

^[1] Aḥmad 4:312.

^[2] Faṭḥ Al-Bāri 3:11, and 8:580, 581, 619, and Muslim 3:1421, 1422, Tuḥfat Al-Aḥwadhī 9:272, An-Nasā'ī in Al-Kubrā 6:517, and Aṭ-Ṭabari 24:485, 486.

^[3] Aṭ-Ṭabari 24:486.

Therefore, the Messenger of Allāh ﷺ was affected by this. Then the idolators began to say, 'His Lord has abandoned him and hates him.' So Allāh revealed,

﴿مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَّ﴾

﴿Your Lord has neither forsaken you nor hates you.﴾^[1]

In this, Allāh is swearing by the forenoon and the light that He has placed in it.

﴿وَاللَّيْلَ إِذَا سَجَى﴾

﴿By the night when it darkens (Sajā).﴾

meaning, it settles, darkens and overcomes them. This was said by Mujāhid, Qatādah, Aḍ-Ḍaḥḥāk, Ibn Zayd and others. This is a clear proof of the power of the Creator of this (light) and that (darkness). This is as Allāh says,

﴿وَاللَّيْلَ إِذَا بَشَى وَالنَّهَارَ إِذَا تَجَلَّى﴾

﴿By the night as it envelops. By the Day as it appears.﴾ (92:1-2)

Allāh also says,

﴿يَا أَيُّهَا الْمَصْبِيحُ وَجَمَلَ الْإِلَّهِ سَكَا وَالشَّمْسُ وَالْقَمَرُ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾

﴿(He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the Almighty, the All-Knowing.﴾ (6:96)

Allāh then says,

﴿مَا وَدَّعَكَ رَبُّكَ﴾

﴿Your Lord has neither forsaken you﴾ meaning, 'He has not abandoned you.'

﴿وَمَا قَلَّ﴾

﴿nor hates (Qalā) you.﴾ meaning, 'He does not hate you.'

[1] Aṭ-Ṭabarī 24:484, and Al-Qurṭubī 20:91. See the beginning of this book regarding narrations from Al-'Awfi.

The Hereafter is Better Than This First Life

﴿وَلَاخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ﴾

﴿And indeed the Hereafter is better for you than the present.﴾

meaning, the abode of the Hereafter is better for you than this current abode. For this reason the Messenger of Allāh ﷺ used to be the most abstinent of the people concerning the worldly things, and he was the greatest of them in his disregard for worldly matters. This is well known by necessity from his biography. When the Prophet ﷺ was given the choice at the end of his life between remaining in this life forever and then going to Paradise, or moving on to the company of Allāh, he chose that which is with Allāh over this lowly world.

Imām Aḥmad recorded that ‘Abdullāh bin Mas‘ūd said, “The Messenger of Allāh ﷺ was lying down on a straw mat and it left marks on his side. Then when he woke up he began to rub his side. So I said, ‘O Messenger of Allāh! Will you allow us to spread something soft over this straw mat?’ He replied,

«مَالِي وَلِلدُّنْيَا، إِنَّمَا مَتَلِي وَمَتَلُ الدُّنْيَا كَرَايِبٍ ظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا»

«I have nothing to do with this world. The parable of me and this world is like a rider who rests in the shade of a tree, then he passes on and leaves it.»^[1]

At-Tirmidhi and Ibn Mājah both recorded this *Hadīth* by way of Al-Mas‘ūdi. At-Tirmidhi said, “*Ḥasan Ṣaḥīḥ*.”^[2]

The Numerous Bounties of the Hereafter are waiting for the Messenger of Allāh ﷺ

Then Allāh says,

﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾

meaning, in the final abode Allāh will give him until He pleases him concerning his followers, and in that which He has prepared for him from His generosity. From this will be

[1] Aḥmad 1:391.

[2] *Tuḥfat Al-Aḥwadhī* 7:48, and Ibn Mājah 2:1376.

the River of *Al-Kawthar*, which will have domes of hollowed pearls on its banks, and the mud on its banks will be the strongest fragrance of musk, as will be mentioned.

Imām Abu ‘Amr Al-Awzā’ī recorded that Ibn ‘Abbās said, “The Messenger of Allāh ﷺ was shown that which his *Ummah* would be blessed with after him, treasure upon treasure. So he was pleased with that. Then Allāh revealed,

﴿وَلَوْ بِطَيْبِكَ رَبُّكَ فَزَرْتَنِي﴾

﴿And verily, your Lord will give you so that you shall be well-pleased.﴾

So, Allāh will give him in Paradise one million palaces, and each palace will contain whatever he wishes of wives and servants.”

This was recorded by Ibn Jarīr and Ibn Abi Ḥātim from his route of transmission.^[1] This chain of narration is authentic to Ibn ‘Abbās, and statements like this can only be said from that which is *Tawqīf*.^[2]

A Mention of some of Allāh’s Favors upon the Messenger

ﷺ

Enumerating His favors upon His Messenger, Muḥammad ﷺ, Allāh says;

﴿أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ﴾

﴿Did He not find you an orphan and gave you a refuge?﴾

This refers to the fact that his father died while his mother was still pregnant with him, and his mother, Āminah bint Wahb died when he was only six years old. After this he was under the guardianship of his grandfather, ‘Abdul-Muṭṭalib, until he died when Muḥammad ﷺ was eight years old.

Then his uncle, Abu Ṭālib took responsibility for him and continued to protect him, assist him, elevate his status, honor him, and even restrain his people from harming him when he was forty years of age and Allāh commissioned him with the prophethood. Even with this, Abu Ṭālib continued to follow the religion of his people, worshipping idols.

[1] Aṭ-Ṭabari 24:487.

[2] Meaning information that the Prophet ﷺ informed him of.

All of this took place by the divine decree of Allāh and His decree is most excellent. Until Abu Ṭālib died a short time before the *Hijrah*. After this (Abu Talib's death) the foolish and ignorant people of the Quraysh began to attack him, so Allāh chose for him to migrate away from them to the city of Al-Aws and Al-Khazraj among those who helped him (in Al-Madīnah). Allāh caused his *Sunnah* to be spread in the most perfect and complete manner. Then, when he arrived at their city, they gave him shelter, supported him, defended him and fought before him (against the enemies of Islām) – may Allāh be pleased with all of them. All of this was from Allāh's protection for him, guarding over him and caring for him. Then Allāh says,

﴿وَوَجَدَكَ ضَالًّا فَهَدَىٰ ۖ﴾

«He found you unaware and guided you?»

This is similar to Allāh's saying,

﴿وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا ۚ مَا كُنتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ نُورًا ۚ نَهْدِي بِهِ ۖ مَن نَّشَاءُ مِن عِبَادِنَا ۚ﴾

«And thus We have sent to you a Rūḥ from Our command. you knew not what is the Book, nor what is Faith. But We have made it a light wherewith We guide whosoever of our servants We will...» (42:52)

Allāh says,

﴿وَوَجَدَكَ عَالِيًا فَاغْنَىٰ ۖ﴾

«And He found you poor and made you rich?»

meaning, 'you were poor having dependents, so Allāh made you wealthy and independent of all others besides Him.' Thus, Allāh combined for him the two positions: the one who is poor and patient, and the one who is wealthy and thankful. In the Two *Ṣaḥīḥs* it has been recorded from Abu Hurayrah that the Messenger of Allāh ﷺ said,

«لَيْسَ الْغِنَىٰ عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَىٰ غِنَى النَّفْسِ»

«Wealth is not determined by abundance of possessions, but

wealth is the richness of the soul.^[1]

In *Ṣaḥīḥ Muslim*, it is recorded from ‘Abdullāh bin ‘Amr that the Messenger of Allāh ﷺ said,

«فَدَأْفَلَحَ مَنْ أَسْلَمَ وَزُرِقَ كَفَافًا وَفَتَّعَهُ اللَّهُ بِمَا آتَاهُ»

«Whoever accepts Islām, is provided with his basic needs, and Allāh makes him content with what He has given him, then he will be successful.»^[2]

How should this Bounty be responded to?

Then Allāh says,

﴿وَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ﴾

«Therefore, treat not the orphan with oppression.» meaning, ‘just as you were an orphan and Allāh sheltered you, then do not oppress the orphan.’ In other words, ‘do not humiliate him, scorn him or despise him. Rather, you should be kind and gentle to him.’ Qatādah said, “Be like a merciful father to the orphan.”^[3]

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

«And repulse not the one who asks.» meaning, ‘just as you were astray and Allāh guided you, then do not scorn the one who asks for knowledge seeking to be guided.’ Ibn Ishāq said,

﴿وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ﴾

«And repulse not the one who asks.» “This means do not be oppressive, arrogant, wicked, or mean to the weak among Allāh’s servants.” Qatādah said, “This means respond to the poor with mercy and gentleness.”^[4]

﴿وَأَمَّا يَنْفَعُ رَّبِّكَ فَحُوتٌ﴾

«And procalim the grace of your Lord.»

[1] *Faḥḥ Al-Bāri* 11:276, and *Muslim* 2:726 with this chain of narration and another chain as well.

[2] *Muslim* 2:730.

[3] *Al-Qurṭubī* 20:100.

[4] *Al-Baghawī* 4:500.

meaning, 'just as you were poor and needy, and Allāh made you wealthy, then tell about Allāh's favor upon you.'

Abu Dāwud recorded from Abu Hurayrah that the Prophet ﷺ said,

«لَا يَشْكُرُ اللَّهَ مَنْ لَا يَشْكُرُ النَّاسَ»

«Whoever is not thankful to the people, then he is not thankful to Allāh.»^[1]

At-Tirmidhi also recorded this Ḥadīth and he said, "Ṣaḥīḥ".^[2]

Abu Dāwud recorded from Jābir that the Prophet ﷺ said,

«مَنْ أَبْلَى بَلَاءٍ فَذَكَرَهُ فَقَدْ شَكَرَهُ، وَمَنْ كَتَمَهُ فَقَدْ كَفَرَهُ»

«Whoever overcomes some test (i.e., calamity) and mentions it (to others), then he is indeed thankful. And whoever conceals it, then indeed he was ungrateful.»^[3]

Abu Dāwud was alone in recording this Ḥadīth.

This is the end of the *Tafsīr* of Sūrat *Ad-Duḥā*, and unto Allāh is due all praise and thanks.

[1] Abu Dāwud 5:157.

[2] *Tuḥfat Al-Aḥwadhī* 6:87.

[3] Abu Dāwud 5:159.